the Link

Concordia University
Montreal, Quebec

Volume 9, Number 31
Tuesday, February 7, 1989

HUMAN RIGHTS ISSUE

AGENDA

The Agenda is a FREE service to publicise Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office in room 649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5 p.m. Friday for Tuesday's issue, and 5 p.m. Wednesday for Friday's paper.

TUESDAY FEBRUARY 7

Pancake Day at Belmore House noon-2 pm, 3500 Belmore, behind the Campus Centre.
Pygmalion-Film:Hall-421 2:30 pm, & Loyola BR 207, 8 pm, sponsored by the Philosophy dept, part of Philosophy "Personhood" week.
Prison Visits- 2-3:30 pm Bordeaux Detention Centre, Peter 848-3586/ Matti 848-3590.
Yusuf Salooge, ANC Rep to Canada, lecture on The South African-Angolan-Cuban-US negotiations and their implications for the liberation struggle, Hall Bldg Mezanine,7 pm, Info 848-7410, Sponsored by Concordia Students Against Apartheid

WEDNESDAY FEBRUARY 8

THE GREAT ALL-CANDIDATES DEBATE — Come and find out what all the co-presidential candidates are promising to deliver. 12:00-1:30. Hall Building Auditorium — H-110. Info. 848-7474.
Barry Rubin: The United States, the PLO, and the state of the peace process—Hillel House, 5 pm, 3460 Stanley St. Info 845-9171
Prospects for Namibian Independence, with Helmut Angula of SWAPO. 6 pm, Hall Mezzanine. Concordia Students Against Apartheid, 848-7410
The Use of Gender Specific Language-panel discussion, AD 131 Loyola, 8 pm, reception to follow. Sponsored by the Philosophy Dept.

THURSDAY FEBRUARY 9

Travel Club Meeting, organising trips, presentations etc. info 762-0332.
Audrey Brune on The Downward Path to Wisdom: Typologies of Tragic Vision in Literature. Lonergan College, 7302 Sherbrooke W, 4-5:30 pm. Refreshments from 3:30 pm, info 848-2280.
International Monetary Fund & Economic Development in Africa, lecture by Daniel Otchere, 5 pm, Hall Mezzanine. Sponsored by African Students Assoc, 848-3530
2 Lectures- Canadian Foreign Policy and Angola-Daniel Dos Sanotos, 6 pm; Canadian Foreign Policy toward Mozambique- John Saul, 7 pm. Concordia Students Against Apartheid, Hall Mezzanine, info 848-7410.
Film Premiere: Holding Our Ground, from the NFB. 7:30 pm, Hall 110. Panel discussion with producer/director Anne Henderson to follow screening. Presented by Concordia Women's Centre, Social Justice Committee of Montreal, & NFB
Identity Crisis in Feminist Theory, with Linda Alcoff, SGW Hall 762, 8 pm. Sponsored by the Philosophy Dept.
Barbara Cummings From Amnesty International, human rights violations in Brazil, 8:30 pm, Hall 429, sponsored by Concordia chapter Amnesty International.

FRIDAY FEBRUARY 10

Single Parents Meeting, 2 pm, Hall 333-6- Reunic- get together to start planning activities. Info 931-4360.
Concordia Students for QPIRG meeting, 3-5 pm, Hall 333-6, for those interested in establishing a Public Interest Research Group at Concordia.
Free South Africa Demonstration, Pressuring Shell & QIT to divest from South Africa. 4 pm, McGill College & Sherbrooke W.
Two Scottish Writers reading, Brian McCabe & Dilys Rose, 8:30 pm, Hall 420, sponsored by English Dept & Canada Council.
Penny Lang- Folk & Blues at Reggies,8 pm,$3 students/seniors /unemployed, $4 others

GENERAL

LGFC Office is open everyday. Lesbians, gays and friends welcome to sit, study, talk, have coffee, etc. 2020 Mackay, # P102
Legal Information Service-we can help- 848-4960 from 9 to 5pm, monday to friday. CC-326, Loyola campus.
Action-Chomage offers help for those on UIC, Tuesdays and Thursdays from 1pm, and Wednesday evenings at 7pm. 6839A rue Drolet, metro Jean Talon. Info: 271-4099.
Deadline for a refund on your "voluntary" Concordia Capital Campaign contribution is March 1. Refund Forms available at CUSA offices.
Concordia's Cinema Students Assoc is starting an actor's talent bank. This is to aid in casting the more than 150 films made each year. Please send your C.V. and a photo to the C.S.A. in Cafe X in the VA building on Crescent and Rene Levesque.
Robert Bowers: Recent Sculpture/ Irving Layton: Selected Writings, Concordia Art Gallery Jan 12 - Feb 18, FREE.
Hillel Volleyball 5-7 pm Mondays Birks Hall gym, Norris Bldg. Info 848-7492.
Free Legal Aid clinic, Wednesdays 3-5, 2135 Mackay (Dean of Students off) call & make appt to ask questions- any legal problems for students & staff. 848-3517 Dean of Students Office.
Simone de Beauvoir. The BULLETIN/ NEWSLETTER wants a) short written pieces or drawings by current Women's Studies students and b) news of former Simone de Beauvoir students for an issue with the theme "Students Past and Present." Deadline: Feb 15. Info Marlean 848-2373.
African Cultural Week, Feb 6-10, Mezzanine Hall Building. 10am-10pm, anti-apartheid videos, African cultural activities, music, lectures. Info 848-7410
Debating Society meetings, Wed: H-333, 7 pm; Fri: H-625, 2 pm. Learn to debate and speak in public. Info 848-7412.

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CLASSIFIED ADS

We do NOT take classifieds by phone. Rates: 20 cents a word for Concordia students, 25 cents per word for non-students and business ads. Deadlines are 5 p.m. Friday for Tuesday's issue, and 5 p.m. Wednesday for Friday's issue. Come to room 649 in the Hall Building, to fill out one of our painless ad forms, HOURS- MON-FRI, 10-5; Ads MUST be accompanied by payment, or they will not run.

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HELP WANTED

BARTENDERS training courses and placement service. LUCRATIVE part-time jobs. 849-2828 (STUDENT DISCOUNTS)

The Hypnosis Laboratory of Concordia University is looking for participants for studies involving memory, imagery, and hypnosis. Those interested should contact the lab Tues. 12-2 pm, Wed. 3-5 pm & Thurs. 6-8 pm at 848-2213. Volunteers will be paid for their participation.

Babysitter wanted- Wednesday afternoons and Mar 1,2,15, 16, 17, all day. Belmore Ave, next to Loyola campus. 487-3160

Experienced student to video a July weding. References required. 684-3087.

Wanted Tutor for Secondary V Math, call Erik 524-9811

Summer Camp jobs north of Montreal: Drama director, Boating supervisor, Tennis Head, instructors for Kayaking, Windsurfing, Sailing, Canoeing, Dance, Swimming, Judo, Karate, Pottery, Arts & Crafts, Phys. Ed. Plus Cabin Counsellors, kitchen & maintenance staff. Call Pripstein's Camp (514) 481-1875.

Male student wanted to practice my english with; can help you in french, Pierre, 598-7508.

Writers needed. Come by *the Link* staff meeting Friday at 4 pm. News, entertainment and sports.

APARTMENTS

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Political fag seeks room-mate to share sprawling 7 1/2. Plateau-area, $200 + utilities. Must love cats. Available March 1st or sooner. Call Thomas at 270-3815. Leave message.

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The Arts and Science Faculty council is about to pass a motion to eliminate supplemental exams. If you think this is outrageous and feel students should not lose this recourse please contact Faculty Council reps Melodie Sullivan & Shawn O'Hara at CUSA 7474.

FOR SALE/ TO BUY

$$BUYING ALL OLD & NEW COMIC BOOKS! STEVE 676-2876.

Sims "Blade" SNOWBOARD for sale. 170 cm. 1988 model. Immaculate condition. Asking $575, call Scott 848-7405.

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1/2 Price Sale! Garment dye, 100% cotton: uni-sex sportswear (polo's, moc-nocks, sweatshirts, etc) Leave message 273-0928.

Small Fridge $100 perfect condition ideal for office, small kitchen 499-0700.

Nothing...Just hoping you have a nice day. Melodie & Shawn.

Wanted: Used electronic typewriter with automatic correct. 276-9851.

WANTED

Wanted: Copies of the following Link issues: * Number 6 (September 23, 1988) Special Sports Supplement * Number 23 (December 5, 1988) Christmas issue H-649/ 848-7405. Ask for Francesca or Minty.

PERSONALS

Mommy, are we really going to Lacolle, **THIS** time??

Hey, it's Brent and Michelle Day. Love ya Darling!

The internals person says"Bah Humbug! to Valentines Day"

LOST AND FOUND

Lost and Founds in *the Link* are FREE.

Found: 10 cassettes in a TDK case. If they are yours call 933-3356

continued on page 4

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$40,000 damage

Fire closes Loyola library

by Mike Orsini

Students were evacuated from the Vanier library yesterday morning after a fire broke out in the building's basement.

The fire started when sparks from a welder's torch hit insulation-wrapped ducts sending flames to the roof, according to district fire chief André Sabourin.

Although the fire was quickly brought under control, Sabourin said it caused about $40,000 in damages.

Firefighters worked for almost three hours to prevent smoke from reaching books on the upper floors.

Students were evacuated when smoke entered the new section of the library and campus centre through the ventilation system.

"The damage looks minimal," said director of libraries Al Mate. "Smoke did get into the new section but we were very fortunate that the fire was contained."

The library will be closed today while the area is cleaned.

Joseph Princz, the library's associate director of reader services, said things "should be back to normal soon."

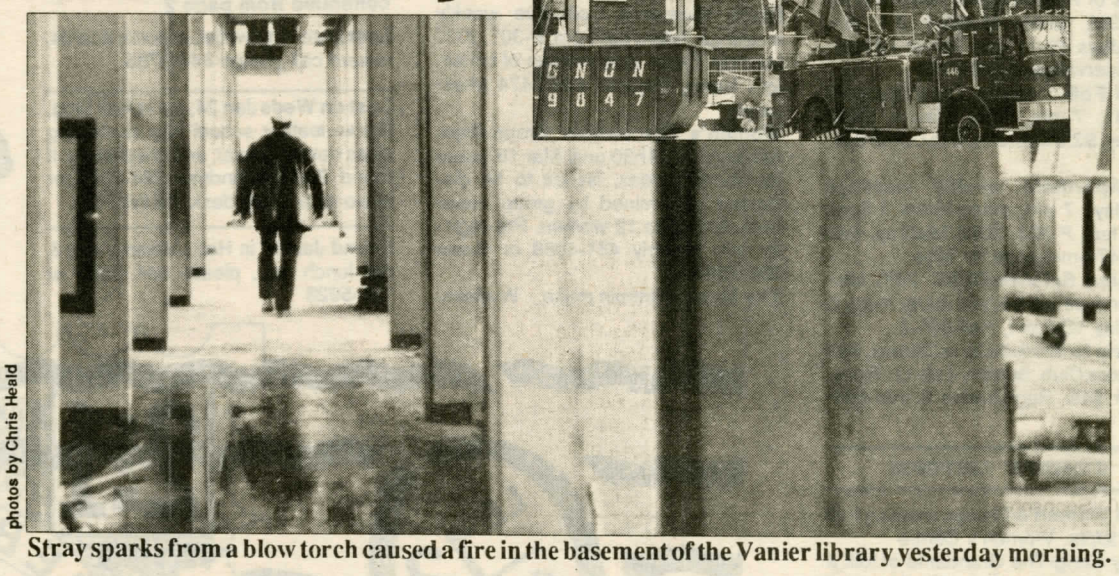
"It should not prevent the use of the library for very long," he said.

Fire chief Sabourin said about $30,000 will have to be used for repairs to the basement and $10,000 will be needed for cleaning up the inside of the building's smoke-damaged floors.

The university has refused to comment on the damages to the library before insurance inspectors survey the area.

"There's no real damage," said security guard Cedric Mallais. "The new section has a couple of broken windows. That's about it."

The old section of the Vanier library has been undergoing renovations since January as part of a $9.2 million project to expand and improve the library.



photos by Chris Heald

Stray sparks from a blow torch caused a fire in the basement of the Vanier library yesterday morning.

CUSA wants vote cancelled

by Andy Riga

As commerce students head to the polls today, Concordia's student association is trying to have their referendum annulled.

In a referendum that continues until next Monday, a coalition of commerce groups is asking students to break away from CUSA and form an independent association that would collect its own fees.

CUSA, the central student government, now says it will try to get the referendum cancelled because the coalition is not following correct referendum procedures.

But the coalition — and an education ministry official — say CUSA can't force its rules on independent groups.

"Until such time as they separate, they still have to abide by the CUSA constitution," said CUSA co-president Nick Woollard. "We don't believe they are following due process."

He said CUSA has sent a formal letter to its judicial board (the association's legal watchdog) complaining that the coalition is not following the CUSA constitution.

He said the letter asks the judicial board to investigate the referendum.

According to CUSA's constitution, before a referendum can take place, a group has to obtain 500 signatures on a petition and submit the petition to either the judicial board or to the chair of the board of directors.

The judicial board will meet with both sides this afternoon.

Derrick Ajmo, president of the Commerce and Administration Students Association (CASA), said the coalition is "not part of CUSA" and does not have to abide by CUSA rules.

"CASA is not holding the referendum," Ajmo said. "Our coalition was formed by the commerce associations."

Education ministry official Lise Boisclair also said the coalition does not have to follow the CUSA constitution.

"The association that is holding the referendum is a new association. They are not members of CUSA," Boisclair said. "Bill 32 goes over the head of both CUSA and the university."

Bill 32, the law that regulates the accreditation of post- secondary student associations, has guidelines for how faculty associations should conduct referendums, Boisclair said.

She said the referendum is being overseen by the education ministry and by dean of students Brian Counihan.

Before the coalition can ask the government for accreditation, at least 25 per cent of commerce students (about 1,500) would have to approve of the split in the referendum, with fewer voting against.

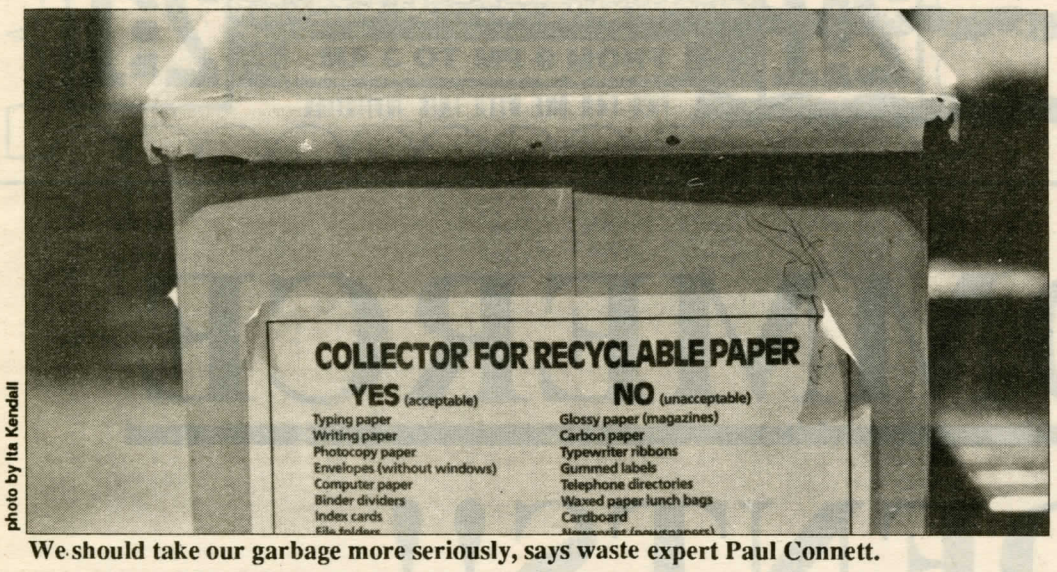


photo by Ita Kendall

We should take our garbage more seriously, says waste expert Paul Connett.

'Think about waste disposal'

by Wayne Hiltz

Garbage is exciting and shouldn't be treated as revolting and depressing.

That was the message American waste management expert Paul Connett brought to Concordia Thursday.

Connett, national coordinator of Work on Waste, warned that we cannot continue living in a throw-away society and using waste disposal processes that harm the environment, such as landfilling and incineration.

"Our generation is consuming resources faster than any previous one in history," he said. "By our actions we are waging war on the future and our own grandchildren."

"The greenhouse effect is telling us that you can't have business as usual," said Connett, who is a chemistry professor at New York's St. Lawrence University. "It's destroying our planet."

Connett advocates recycling as a solution to the planet's waste disposal problems.

"There's so much more energy to be saved by reusing and recycling those materials than we'll ever get by burning them," he said. "Recycling also conserves our resources and reduces pollution when we extract these minerals."

He criticized politicians who doubt that people would be willing to separate their garbage at home, saying community groups can come up with imaginative solutions which could create jobs and foster community spirit.

Recycling is also an important way to show people that they are not powerless in bringing about change in the worldwide environmental crisis, according to Connett.

"Every person on this planet is involved in this problem and everyone can be part of the solution," he said.

Connett said landfilling is inappropriate because the planet lacks the amount of space needed to dispose of all the garbage produced. It is also dangerous because dumping enormous amounts of toxic and organic material into the ground will eventually poison the groundwater and the soil, he said.

Incinerator advocates agree that we must reduce our dependence on landfills, Connett said, but he tore into their "Rambo approach."

"When you don't like something, you take out a flamethrower and zap it!"

Connett dismissed the myth that incineration completely destroys garbage since studies have shown that three tons of waste are converted into one tone of ash which frequently can be toxic.

He said the city's ash residues are sent to a Riviere-des-Prairies landfill, where it may be seeping into our ground water.

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the Human Rights Issue

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Free Writing Help. Having problems with a paper? Worried about the university writing test? Guidance services offers free writing help. Come by Hall-440 and sign up with a writing tutor.

PsycLIT DEMOS- Feb 6-Mar 9 group demos of Psychological Abstracts on CD-ROM, every Monday 3-4 pm, Thursdays 10-11 am, Vanier Library. Info/reservations: 848-7774

Israeli Folk Dancing Tuesdays from Jan 31, 7 pm, Hillel House, 3460 Stanley, $2.50/person. Info Corrie 848-7492.

Anti-Apartheid weekly meetings Tuesdays 7 pm, office hours 3-5pm, Tue-Thur, P-203, 2020 Mackay. Info 848-7474-message for Moe.

Decision Science(DESC 243) tutorial services will be held every friday & saturday 12-2 pm, Hall-535-2

Day-trip to Winterlude in Ottawa, with Outdoors Club, Sunday Feb 12. Trans. etc for $15. Registration & info 848-3860

WOMENS' LISTINGS

CUSA Women's Groups meeting Feb 10, 4:30pm, Women's Centre

Penny Lang-The Grandame of folk & blues at Reggies Pub, 7th floor Hall building. 8 pm, $3 students/seniors/unemployed, $4 other people.

Adult Survivors of Incest: YWCA. Self-help, support group for female survivors. Anonymous & confidential. Tuesdfays 6-7:30pm, YWCA, 1355 Rene-Levesque W. Info Diana 866-9941

Lesbian Studies at Concordia! Come and find out about a non-heterosexist education! All lesbians and women, students, faculty or staff welcome! Ongoing Wednesdays, 3 pm, 2170 Bishop, lounge.

We are back this year with renewed energy and are looking forward to welcoming new members. For more info: 848-7443. Watch for info on meetings and events on the Women's Collective.

Women's Narcotics Anonymous, Thursdays at 7:30 pm, 2020 Mackay. Info 845-1035 or 848-7431 (Beverly) message.

Black Women's Collective weekly meetings, Fridays at 6 pm, P-307, 2020 Mackay. Open to all women of colour. Info Nancy DeGraff 848-7474 (message)

Women's Discussion Group-Wednesdays 10-11h30 until Mar 15-forum for sharing ideas, issues to be discussed determined by group members, limited to 12 women. Pre-register info Beverly 481-4088 or Gwen 334-7367.

The Music Wimmin make... Wednesdays 1-3 pm, CRSG 89.1 Cable FM . Eclectic wimmin's music for all tastes-listen in the Hall Bldg or hook up your cable & recieve at home (call for info) Elena 848-7400/7401.

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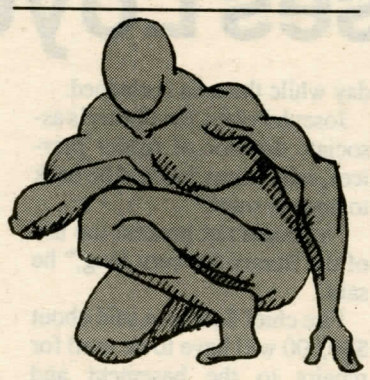
Lost Blue Vinyl wallet, important cards, reward call geotge 344-3783

Lost on Weds Jan 24, pm in Hall Bldg, Brown leather school bag containing class notes, journal, and checkbook. If found Pls call Andrew 284-6365 or leave at security desk. REWARD.

Found Jan 27 in Hall cafeteria- cap & red lunch bag, please call Garie at 731-5928

Lost Hall Bldg Jan 30, grey Liz Claiborne make up case & all my make up. If found contact Kym at 744-5216. Reward



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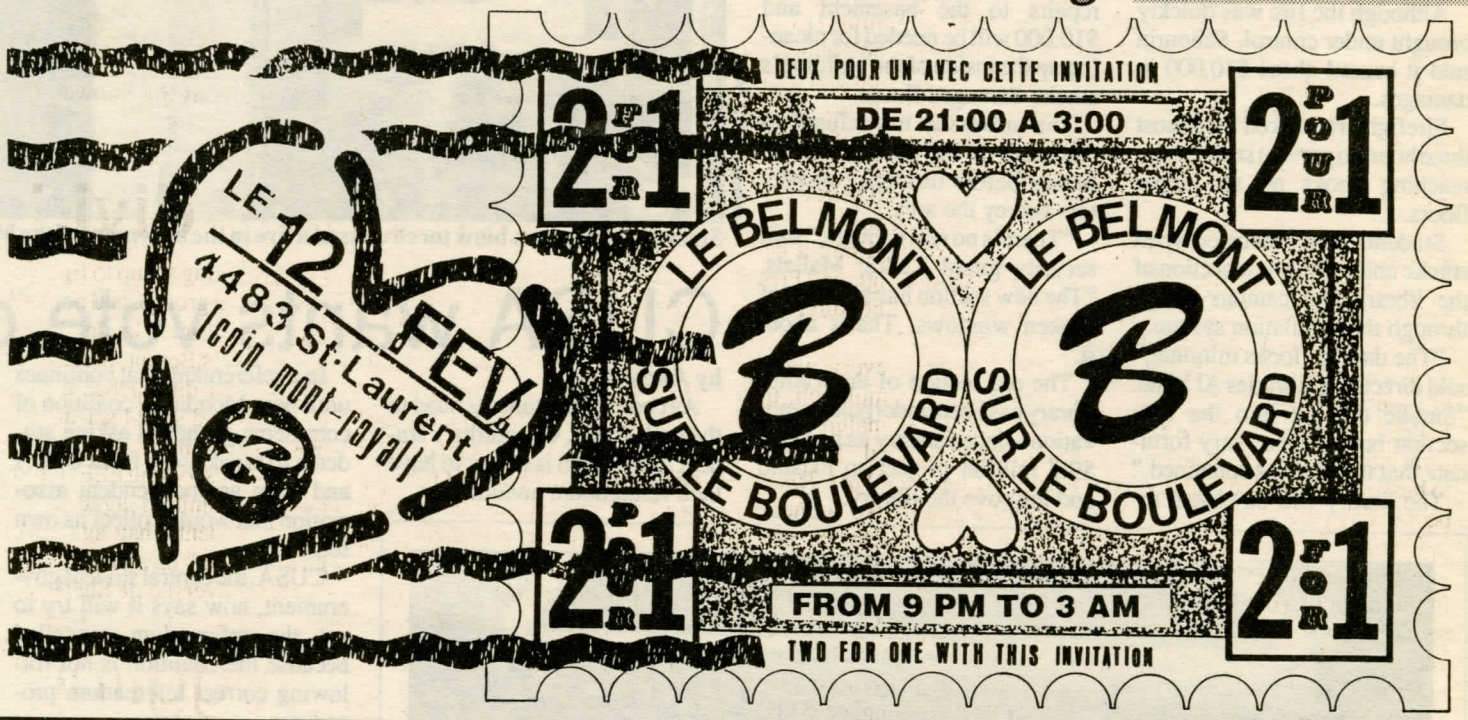

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FEBRUARY 7 - 13 (EXCLUDING WEEKENDS)

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Wee Dr. Ruth talks good sex

by Mike Orsini

Ever been in dire need of sexual advice? Ever prayed a four-foot seven, 89-pound woman could help you overcome those nagging sexual hang-ups?

Those prayers were answered for 800 lovelorn adults who coughed up $15 last Thursday night at Snowdon's YM-YWHA.

From the moment Dr. Ruth Westheimer's tiny frame graced the stage, it was clear she was going to deliver what the master of ceremony called "the straight goods."

"I can't get it out," Dr. Ruth said, referring to trouble she was having removing the microphone from the stand. "This is the problem we've all had."

Before answering questions from the audience, Dr. Ruth chose to bury some of the sexual myths people have grown up with.

"There is a myth that says if you do masturbate, hair will grow in the palm of your hands," Dr. Ruth said, to chuckles from the audience.

"You Canadians are a very interesting group, because when I said that a few months ago at the Harvard law school, plenty of those attorneys looked at their hands."

Ruth also reminded the crowd of other Victorian myths.

"All of us here do come from the same background," she said. "On the night of the wedding, lie back and think of England. Don't expect the earth to shake."

But, she said, 30 per cent of sexually active women do reach orgasm. Another five per cent "can have orgasm right here — rubbing their thighs. That's why they took manual sewing machines away from women," the queen of sexual literacy added.

Dr. Ruth blamed the public's ignorance for alarming US figures for unwanted pregnancies.

"We have a million and a half unwanted pregnancies every year," she said. "It is important to be sexually literate."

She said some still believe "the first time doesn't count."

While she termed him a genius, Dr. Ruth said Sigmund Freud was ignorant on the subject of female sexuality.

"He thought if every woman needed clitoral stimulation, that made woman immature," said Ruth, once dubbed "Grandma Freud" by the *New York Times*.

"It's (orgasm) like a sneeze. Sometimes a sneeze is just a sneeze, but sometimes it builds up."

Discussing her Sunday night radio show "Sexually Speaking", Dr. Ruth said she receives calls from people who engage in kinky behavior.

One caller "said his girlfriend likes to toss onion rings on his erect penis," she said.

During a press conference after the speech, Dr. Ruth defended her role as both an entertainer and educator. "I believe sexuality has to be taught in an explicit way," she said.

"If I can entertain at the same time as I educate, then that's what's needed."

photo by Ramin Mehjouri

Sexually speaking: Dr. Ruth was talking sex at the Snowdon Y last Thursday.

Rain Forest Day

photo by Ita Kendall

Rain forests, which hold the greatest store of natural resources in the world, are disappearing at an alarming rate. Yesterday, tropical insect displays, videos and this falcon were featured at a rain forest information day on the Hall building mezzanine.

New federation

Weekend may divide students

MONTREAL (CUP) — The February 11 weekend will be a busy one: that's when Quebec's student federation and its latest rival hold competing conferences.

Some student leaders say the timing of the Federation des etudiantes et etudiants du Quebec, or FEEQ's founding convention is a deliberate move to divide the student movement.

"It's a clear sign to me that FEEQ is being set up to fight (the established group), and not (education minister Claude) Ryan," said Charles Benoit, president of l'Universite du Quebec a Montreal arts and social science students association.

"Students joining FEEQ would rather be unified against their fellow students than against the government," he added.

The Universite de Sherbrooke will host the founding convention of the FEEQ on February 11. Meanwhile Concordia will host the Association nationale des etudiantes et etudiants du Quebec's (ANEEQ) forum on universities, a discussion of underfunding and student aid.

Interestingly, l'Université de Sherbrooke campus is in the middle of an FEEQ membership vote. The results will be released within the next week.

McGill students council external affairs co-ordinator John Fox said the new federation wasn't meant to be a challenge to the old.

"It fills a void," he said. "I never saw it as a response to ANEEQ so much as a need for representation at the provincial level."

Members of the new federation will be given votes on FEEQ's central decision-making body according to the number of the students they represent. The Canadian Federation of Students and the 14-year-old ANEEQ do not have such a system of weighted voting.

Members will pay for FEEQ's costs according to how many students they represent. Fox said he expected McGill students would have to pay $1 each to belong.

The 21-member ANEEQ, which represents 125,000 students across the province, has survived challenges from seven would-be rival groups in the past three years.

Tobacco smuggling hurts natives: Chief

by Annemarie Gockel

Mohawk Indian unity is threatened by members of the Warrior Society who smuggle cigarettes, according to Six Nation Confederacy Chief John Curotte.

Speaking to Concordia students Friday, Curotte said the sanctity of the band council is being threatened by the greed and fear some members are displaying.

"The Warrior Society says it's (the smuggling) is for the people's own good, they're going to help the nation. That's a lot of hooey, they help their own pockets," said Curotte.

"Mohawk Indians must band together and fight the rift between the cigarette-smuggling Warrior Society and other tribe members," he said.

Importers of large quantities of cigarettes, the Warrior Society sells them to surrounding communitites at cut-rate prices.

The 1794 Jay Treaty signed between the U.S and Great Britain exempts Mohawk nations from paying excise tax on goods they imported.

The Canadian government, however, does not recognize this treaty.

Last October, the RCMP carried out a series of raids on Indian reserves across the country to crack down on cigarette smuggling.

This prompted the Warroir Society to blockade the roads leading into their reserve until the government agreed to talks with the band.

"We have to have one voice to help anyone," Curotte said. "It's the only way this land of ours can go on, we have to be all together."

"Right now we have to fight to keep the Mohawk people together."

Curotte said that the Warrior Society holds sway over the band council by bribing them into making decisions favourable to the society while the six nations council disagrees with the cigarette smuggling activities.

The council is the decision-making body of the Mohawks and acts as the tribe's liaison with the federal government. A Great Nations council acts as a consenus group of the six tribes that make up the great nations and represents the concerns of the six tribes.

Apartheid demo to warn Shell

Demonstrators will be marching in front of McGill's Roddick Gates Friday to protest Shell Oil's involvement in South Africa.

The protest is part of a boycott launched by the coalition of anti-apartheid, church, and community groups urging people and companies to cut all military or diplomatic ties to the crisis-ridden country.

The coalition's chief organizer and spokesperson Momin Kahn said the demonstration will send a clear signal to Shell that their ties to South Africa will not be tolerated. "This demonstration is to warn Shell that we want immediate, mandatory, and comprehensive sanctions," the Concordia economics student said.

The British-owned company, which controls 79 per cent of Shell Canada, has over $400 million invested in South Africa's apartheid regime.

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Comment

The wrath of California grapes

Using the term management with reference to pesticides, perpetuates a pernicious illusion that we actually know what we are doing. Spraying powerful poisons that kill all exposed insects is no more "management" of pests than killing everyone in New York city would be management of urban crime.

David Suzuki

by Suzanne Diamond

One hundred and thirty pesticides used in the US are banned in Canada. But when we import food, we also import the teratogenic, mutagenic, carcinogenic and sterilizing effects of the chemicals they are laced with. Canada's United Farm Workers Union is trying to convince Canadians to boycott some of the worst pesticide-riddled fruit — California grapes and raisins.

Health and Welfare Canada has found that 10 per cent of the grapes tested last year contained illegal levels of insecticides: 30 per cent contained Benomyl, a cancer causing chemical; 26 per cent contained Captan, which has the same effects as Thalidamide, causing birth defects and cancer; and one sample contained DDT.

It is important to note here "that the chemicals are found throughout the grape and can not be washed off," says Pierre Gagnon of the UFWU

Eighty per cent of the grapes imported to Canada come from California and 14 per cent come from Chile — which Gagnon says are even more contaminated. Three to four per cent come from Spain and are of higher quality, Gagnon says.

"If we get enough support we can take it to the stores and finally ban the heavily-tainted grapes (and famous raisins)," says Gagnon. "This would pressure California grape growers to use alternative, more benign pest control measures."

For the thousands of years before insecticides were developed, biological controls such as intercropping, crop rotation and other harmless tactics were used in order to curb losses due to infestations. As it turns out, Gagnon says, losses before pesticides were used were about the same as they are now — about one third; the difference is that now hundreds of thousands of farmers are getting sick because of pesticide poisoning in the US alone.

The damage done to the ecology of the soil as well as the surrounding wildlife is not as easily quantified, but it is substantial. The pesticide levels in the grapes however can be measured; 11 different pesticides contaminate the grapes which are exported to many countries, including Canada.

In the small farming town of MacFarlin, California, population 6,200, 16 children have developed cancer in the past 4 years; 11 have died — that is 4 to 5 times the national cancer rate, Gagnon says. "And that is just one of the many towns with abnormally high cancer rates." Adults too have been developing strange fast growing cancers. "In 1987, 40,000 acres of prime agricultural lands were quarantined for having too many chemicals..."

Although the Canadian Labor Congress asked stores not to sell the grapes, all of the major stores have continued anyway. Over the past 2 years, the UFWU has advised all of the big food store chains —Provigo, Steinbergs, Lowblaws, Dominion, Safeways and Over Weighties — not to sell the bad grapes, but none have replied. However, nine smaller store in British Columbia and six in Ontario have stopped selling the tainted grapes.

The most substantial effect that the boycott has had has been in reducing sales: New York sales went down 22 per cent between 1987-88 and plummeted a full 47 per cent since the boycott started in 1985. Sales in Chicago went down 20 percent between 1987 and 1988 as well. "The boycott is going extremely well, and it won't be long now before things really get done," says Gagnon.

This is the third boycott of these grapes since the late 1960s. In 1970, the UFWU took the support to the growers and actually got them to ban DDT, DDE and Dieldrin three years before the federal government banned the pesticides. This was when the union was finally recognized. It now has support from across Canada and the US.

Last summer Cesar Chavez, president and founder of the union, went on a 36-day water only fast to protest the complacency about the 11 child cancer deaths; several other famous people also fasted during that period including Jesse Jackson.

The union has produced a 15-minute video called "The Wrath of Grapes" which is available freely to unions, schools and campuses; there are 15,000 copies now circulating in Canada and 70,000 in the US.

The Union is now on an active recruiting campaign to find full-time boycott activists and train them. They are holding press conferences, making media appearances, and staging demonstrations in the hope that stores will finally ban the bad grapes.

As Esther Goldenberg of the Pesticides Task Force of Montreal wrote in her pamphlet, Safety With Pesticides, it is time to switch to more responsible approaches to pest control. The pamphlet points out that it to harm the 99.9 percent of harmless or even beneficial and essential insects in the environment , not to mention the other affected life forms down the food chain — including ourselves.

If you are interested in getting involved or would like to see "The Wrath of Grapes," contact the Link.

Letters

Scandalous

to the editors,

The Concordia Coalition of Commerce associations (CCCA) must respond to the scandalous stretching of the truth, abuse of journalistic privileges and the fear-mongering that certain parties are perpetuating. It is time that commerce students get the facts, and action, not distortion, promises and inaction that they have been getting for many years as a part of CUSA.

First of all, Commerce fees WILL NOT double if students vote yes to independent commerce association. Once accredited, CUSA has no right to charge commerce students a fee and the university has no business interfering and cannot legally do so in the running of an accredited student association. We also find the headline misleading and the article totally false. The entire first half of the article quotes CUSA co-president Nick Woollard as he practises law without a license. The article gives three short paragraphs too to education minority official Lise Boisclair who is the assistant to the accreditation offices in charge of administering Bill 32, the law dealing with student associations.

Boisclair stated that "CUSA would have trouble collecting its fee from commerce students" because both engineering and commerce students would no longer be represented by CUSA. It is also interesting to note that Concordia University vice-rector finance, Maurice Cohen, would not comment on the issue. We always thought that a journalist should have two sources of reliable or expert information before writing a story. Since neither Nick Woollard or CASA president Derrick Ajmo are lawyers, they are not reliable nor experts in the matter of interpreting laws. Boisclair and Cohen are reliable and experienced in this matter.

Since Boisclair discounted the claim made by the co-president and Cohen didn't comment, there should have been no story. Running that story was an example of poor journalism and to some, an attempt to blackmail, intimidate and threaten commerce students into voting no. If this is how CUSA and *the Link* use or abuse their powers, then commerce students should halt these abuses by voting yes and become independent of these abuses.

The editorial that *the Link* wrote is intended to be a reflection of its opinion on the referndum: Every free and independent newspaper is entitled to express its opinion through its editorials. However, the inclusion of a CUSA "just vote no" poster on the end of the ditorial page destroys any image of impartiality and independence that *the Link* may claim to have. Most students suspect that *the Link* was just an extension of CUSA and this issue has simply reinforced this suspicion.

In the editorial, however, you state that commerce students should consider the long-term effects that this separation from CUSA may have on all Concordia students. You are right, they should. Failure to separate from CUSA will lead CUSA to believe that all is well and that no changes must be made. The engineers threatened to separate from CUSA for years, and yet no changes or reforms to CUSA were made. Even when engineering finally did separate from CUSA, no changes or reforms were made. CUSA thought the engineers were nuts and that no one else would be bold enough or had the courage to stand up against their authority.

Well they were wrong! We must have the courage to stand up for our rights. This referndum is not only for commerce students rights, it's for the rights of all students. Fine arts and several departments in arts & science are watching. If we fail, we fail ourselves as faculty and others as a university. A unified student association wields enormous power and influence it is true, but when that power is used to keep the members it represents down and tramples over their rights, the members must stand up as we are doing now. *The Link* says we must be united. We are not united now and we will never be united so long as the current power structure remains in place. CUSA has promised reform for many years yet failed to deliver. Promises are easy to make and CUSA has gotten quite good at making them. It is in the carrying out of these promises that CUSA seems too have problems with. In most universities across Canada, the central student association has a decentralized structure, why must we have a "dictatorship-like structure" here at Concordia?

What will commerce students be getting if they vote "yes" on February 7-13? What commerce students will get is increased services which could include a commerce computer center, more contact with business people through a commerce alumni association (which we don't have but could form if independent of CUSA) and business conferences or luncheons, better representation in the university for commerce students since an independant commerce association would concentrate on matters which affect Concordia University students, not what is going on in the rest of the world. Commerce students would get back and control most of the money they curently give. In the end commerce tudents would be limited only by their imagination and drive to accomplish.

What won't happen is as follows: there will be NO ineffective and weak representation since CUSA will be forced to reorganize and delegate. They could no longer only promise to do this, they would have to do it. There would be no wasteful management of students' money because if commerce students can't manage their own money, then they are in the wrong program. CUSA is the last body to speak about mismanagement of student funds. They were the ones that incurred a $300,000 deficit which took three years to erase. It is also worthy to note that CUSA's executive was budgeted to be paid over $40,000 this year. There will also be no overhead costs since the new constitution will not allow executives to be paid.

The commerce student's fee will not double because itt is illegal for CUSA to charge commerce students a fee. It is time for commerce to pay we will not be threatened nor cheated. It is time to take a stand. It's time to vote "yes" on February 7-13.

Concordia Coalition of Commerce Associations

Misleading

to the editors,

I would like to address the inaccurate and misleading comments in the editorial and the CUSA co-presidents' (Andrew Madsen and Nick Woollard) letter in the February 3 edition of *the Link*.

Concerning the editorial, I congratulate you for expressing publicly ... that CUSA desperately "needs to restructure" and "most

continued on page 19

Campus unrest increasing

Korean students in the streets

by Patton MacLean
reprinted from *the sheaf*
Canadian University Press

SEOUL — Tuesday morning I got my first taste of tear gas.

Waiting my turn at the water fountain where students were rinsing their eyes and blowing out their sinuses, I wondered how common an event this was, how many times in the past these students had come to this fountain not to drink, but to cough, spit and retch.

This was, after all, a relatively small demonstration: about protest against the jailing of their student union leader, arrested two weeks before under the sweeping powers of the National Security Law.

He was one of South Korea's student leaders who had planned before the Olympics to march north to Panmunjon to meet North Korean student leaders and discuss ways to reunify the Korean peninsula.

As the struggle for reunification continues, South Korea is increasingly inundated with Western culture, which it has imported since World War II. As a backlash, many student demonstrations are more stridently nationalistic in tone.

At the same time, North Korea's increasingly isolationist posture has brought rebuffs from Moscow and Beijing, up until now the small nation's strongest supporters.

This small demonstration was the first at Korea University since the opening of the Olympics. Despite its size, the protest was well organized and despite its ceremonial tone, a frightening example of the unrest on many Korean campuses.

Students first gathered at Democracy Square, the main plaza of Korean University's Humanities campus. One after another, leaders addressed the crowd, who responded with chanted slogans and upraised fists. Nearby lay boxes of pop bottles and rags. Filled with gas, these would become the firebombs which are the students' main weapon against the riot police.

After about 40 minutes of speeches, the students, marshalled by the sounds of drums, began a slow march around the campus. Across from the university gates, approximately 500 riot police waited behind black wooden barricades. By the time the marchers arrived at the gates, support students had already prepared a supply of firebombs, rocks and sticks.

A Korean friend explained the students' tactics. The demonstrators would exit the main gate and charge the police across the street, trying to split their ranks with lengths of bamboo. If the police retaliated, the attackers would retreat under a barrage of firebombs launched by other demonstrators who lined the fence above the street.

There were two types of riot police. A main body, protected by fireproof dark green uniforms, helmets and black shields, bore the brunt of the students' attacks.

These men were generally young students doing the mandatory military service that comes after a male student's fourth university year. It is quite possible that last year, many of them had been launching firebombs and throwing themselves against the ranks of their senior classmates.

On either side of this group were smaller numbers of men in acid-washed jeans and running shoes. When the students charged the main body of soldiers, these men descended in a pincer movement to encircle and capture as many as they could. These are the more ruthless variety of police, recruited among professional thugs known for their brutality. On this day, they didn't succeed in arresting any of the demonstrators.

As the battle went on, it became apparent the conflict was only between students and police. Many bystanders gathered on either side of the clash, turning the street into a sort of arena. Nearby, children were playing, and shops further down the street were open, selling Cokes to commuters whose path had been blocked by the fighting.

When the first tear gas canisters began to explode, many of the bystanders dispersed. After an hour of pitched fighting, the students, too, marched back through the gates toward Democracy Plaza.

Being downwind from the tear gas, and without protective gear, we began to suffer. Tear gas isn't a gas but a fine, highly caustic powder that hangs in the air until it finds a moist substance to cling to, eyeball or mucous membrane.

By the end of the protest, we were retching and coughing — but were even more curious about the idealism shown by students who threw themselves against the ranks of police in an impressive but ineffectual display of fervor.

Particularly intriguing was the strange relationship between the opposing sides of the protest. To a person, the students we talked to said their enemy was not the police but the power behind them, the "coercive structure of the capitalist state". When asked whether students would consider avoiding military service, they seemed appalled we would even suggest the idea.

"It is our responsibility. The police are doing their job. That is their role in society."

Despite the apparent paradox, this response is consistent with the Korean ethic of duty and social obligation. While student activists see themselves as the most progressive element in Korean society, they are also among the most conservative.

Korean demonstrators find themselves in the unenviable role of radical conservatives. At the same time, they must live up to the traditional standard that places them on the vanguard of social change.

During the Japanese occupation, from 1910 to 1945, student leaders organized resistance. From that early period, Korean universities were highly politicized. Since that time, student demonstrations which led to civil unrest have brought down every one of Korea's first five Republics, from the time of Syngman Rhee to the recent elections which ousted the Chun Doo-Wan government in late 1987.

The current government of Roh Tae-Woo, thought it has tried to distance itself from the past Republics, has not moved quickly enough to gain support from students.

At the same, Korea is slowly becoming a stable democracy. Roh dissociated himself from the regal, militaristic trappings of his predecessors, parliamentary debate is more open, travel restrictions lessened, the press allowed to criticize cautiously government policies.

During this period of gradual openness, student activists may be beginning to feel that their traditional role is becoming redundant. At the same time, that the government refuses to repeal the National Security Law and continues to order the arrest of student leaders only aggravates a wound everyone is trying to heal.

The gap between the increasing number of university graduates and the decreasing demand for their services is creating a frustrated, yet highly capable group who are denied the benefits of Korea's "economic miracle."

For this reason, the government will have to deal with mounting white-collar unemployment. The current regime has neither the political agenda nor the broad popular base to survive an attack from a dissatisfied aspiring middle-class.

The student movement has three broad aims: to reunite the Korean peninsula, to force the withdrawal of U.S. troops and to redistribute the increased wealth of a country which changed from a Third World agrarian economy to an industrialized society.

To these ends, the student movement has adopted Marxist rhetoric, a political creed banned in the South. The communist doctrine has become accepted in a widespread and uncritical way by a small, influential segment of the student activists.

Admission to the better universities here requires a 90 per cent average. Students are highly motivated and intelligent. Until university however, they are fed a constant diet of anti-communist propaganda so puerile it is laughable.

One sophomore related how as a child she had been taught that North Koreans had horns, ate human flesh, worked in forced labour camps and trained constantly to invade the South. As a reaction, she is now certain that the North is an earthly Eden where no one hungers for anything.

When they enter university, students are naturally curious about the North and about communism. This curiosity, fed by student association lectures which often are no more than indoctrination seminars, becomes an infatuation.

The love affair lasts as long as one remains a student. While these abstractions work well in the sheltered space of Korean academia, they have no place in the crush for employment students face at graduation.

Consider the comments of a bystander after a violent demonstration. After asking us if Canadian students demonstrated, he proclaimed proudly, "Last year I was a student here, throwing firebombs at the police."

We were surprised. The man looked like a young entrepreneur and he explained that he was a sales executive with Daewoo Corporation, one of the largest Korean conglomerate.

He no longer demonstrates because he is no longer a student. Although he claimed to support the activists, his new role in society now is "to make money".

"I'm too busy with my job and my family to come out with the students," he said. "Demonstrating is their job. They don't have to worry about the things I do."

Nearby, a shop owner was trying to put out a fire started in the store by an errant Molotov cocktail. An ambulance crew was treating a demonstrator who had gone up in a ball of flame when a firebomb slipped from his hand and exploded at his feet.

Traffic began to move through, crunching the broken glass scattered across the avenue. In a few hours, the streets were cleared, the rubble where students had broken through the thick walls that surround Korea University hauled away in wooden carts.

The next day, the bricks had been mortared back into place and there was no sign of the previous day's clash except for the boarded-up shop and oily patches on the pavement.

But that afternoon, as we started toward the fountain, student songs echoed through Democracy Plaza, mixing with the fine bitter tear gas dust that hung in the air.

Now, two months later, I still don't know where the real problem lies, or which is worse: the fact that neither side is telling the truth or that neither side is listening.

(A former University of Saskatchewan student, MacLean is now busking, working and experiencing life in Asia.)

Seeking an end to the death penalty

by Momin Kahn

In 1972, the United States Supreme Court ruled 5-4 that the death penalty was a "cruel and unusual punishment" and thus a violation of the U.S. Constitution. Later, in 1976, the Supreme Court reinstated the death penalty.

While the Supreme Court flip-flopped on the death penalty issue, the public was led to believe capital punishment was quick and painless.

Do not let your conscience rest in the excuse that the death penalty is merciful.

In the U.S., a person given the death sentence waits on death row an average of eight years, and when the final appeal has run out, the prisoner is read the death warrant and taken to a small holding cell next to the execution room. The prisoner is held there for usually 30 days, a period called the death watch. During the final week, the prisoner is not allowed to touch anyone. The death watch sometimes includes solitary confinement.

While pro-capital punishment lobbyists argue the death penalty is painless, numerous examples reveal it can be excruciatingly agonizing.

According to a 1986 Amnesty International report, "in a 1983 electrocution in Alabama, it took over three charges of 1,900 volts over a period of 14 minutes to kill the prisoner. After the electric charge, smoke and flames erupted from her left temple and leg."

In a *New York Times* report of the electrocution of Alpha Otis Stephen, witnesses said Stephen convulsed in pain for two minutes after the first charge, and then "he struggled for breath for eight minutes" before the next charge. After the final charge, he still took 23 breaths before being pronounced dead some minutes later.

According to the same Amnesty report, "In a 1983 execution by lethal gas in Mississippi, the prisoner is reported to have had convulsions for eight minutes, and to have struck his head repeatedly on the pole behind him after the executioner had thrown the death lever. Some witnesses claimed he was not yet dead when deputies asked them to leave the witness room."

A 1984 *Newsweek Magazine* article reported an execution by lethal injection that year in which "the prisoner took at least 10 minutes to die." During that time, the prisoner writhed in pain.

Organizations such as Amnesty, Lawyers Committee for International Human Rights and the American Civil Rights Union have worked to abolish the death penalty, which has not been used in Canada for more than a decade.

"A person's immediate reaction to crime is outrage," says Salimah Vlaiani, a member of McGill University's Amnesty chapter. She is concerned with the misconception that the death penalty is a deterrent to violent crime.

Countless studies have been done on the subject, such as a study by a U.S. Senate subcommitte and the United Nations, and today there is still no conclusive evidence that the death penalty works as deterrent to violent crime.

In Canada, the murder rate was higher before the abolition of capital punishment. According to an Amnesty briefing, "the use of the death penalty may even increase the crime rate.

A study of the monthly homocides from 1907 to 1963 in New York state - which carried out more executions than any other state in that period - found that there had been on average of two additional homocides in the month after an execution. The researchers suggested that this might be due to media attention given to such violent events..

Neeru Crupta, a co-ordinator and co-founder of the Concordia Chapter of Amnesty points to Article 5 of the United Nations Universal Declaration of Human Rights, which states: "No one shall be subjected to torture or cruel, inhuman or degrading treatement or punishment."

Charles Henry, chair of Amnesty USA, says "there are those who believe 'an eye for an eye' argument is a fair way to punish people. Today we kill the people who commit murder. Perhaps tomorrow we will rape those who have been raped, burn the house of the arsonist and torture those who have been convicted of assault and battery."

"I am convinced that savagry begets only savagery," says Soviet human rights activist Andrei Sakharov.

Those who support the death penalty argue that it is cost effective. Yet state executions cost the U.S. each year about $ 7 million more than life imprisonments.

A study done by the NY state Defenders Association reveals a 40-year life imprisonment is just over a half million dollars, while the cost of one death penalty amounts to the same. When the total cost of the case is calculated, the bill comes to more than $8.7 million .

An examination of executions shows an undeniable streak of racism. Black people and Hispanics are 20 times more likely than whites to be sentenced to death.

According to a report, "Truth about State Executions, 1988", "the condemned are mostly brain-damaged, psychotic, mentally retarded, physically or sexually abused as children, semi-literate, or products of disordered and violent families."

While death sentences continue to be rendered in U.S. courts, there always lurks the possibility that the condemned might have been innocent. This has happened in the past and will likely occur in the future. Innocent lives taken by a fallible system. Isn't this dilemma enough to force lawmakers to abandon this terminal practice?

Momin Kahn is the co-ordinator Concordia's Amnesty International chapter

Under a cloud of death

At 10 a.m. on April 15, 1987, Iraqi president Saddam Hussein became the first head of state to use chemical weapons against his own people.

Iraqi airforce warplanes swooped over dozens of villages in the northern Iraqi province, Kurdistan, and dropped chemical bombs that killed hundreds and left thousands injured. The regime had also shelled villages in southern Iraq with chemical weapons. Helicopters bombed marshlands with toxic gases in the hope of punishing thousands of war deserters seeking refuge in the marshes.

USING NAZI GAS

Mustard gas, which was first used in World War 1, was used by the Iraqi regime as early as August, 1983, in its war with Iran. Since then, chemical weapons have been extensively used against Iranian soldiers as well as civilians. This has marked a gross violation of international laws in the Geneva Protocol of 1925. After sending poison gas experts to six locations suspected of having been bombed by chemical weapons, the UN security council condemned the Iraqi regime for using such weapons in March, 1986. The Iraqi government continued using chemical weapons even after Iran agreed to a ceasefire in the Gulf War. Tens of thousands of Iranians have suffered from poison gas attacks.

HALABJA: ANOTHER HIROSHIMA?

At 6:30 p.m. on March 16, 1988, the Iraqi regime bombarded the Iraqi town of Halabja with cyanide, mustard and nerve gases, killing 5,000 Kurdish civilians and injuring 6,000. TV viewers around the world were shocked by the scene of the massacre. Thousands of bodies, most of them women and children, were scattered through the streets. Death came quickly to those who breathed the lethal vapors. People fell to the ground or, if they were sleeping, never woke up. After the attack, bodies turned blue.

Gassed areas were also littered with animal corpses. Trees stood charred and lifeless. One village, Sheikh Wassan, was completely destroyed and all its inhabitants fell to the ground as victims.

ARRESTING AND EXECUTING VICTIMS

Victims of chemical attacks of mustard gas and Phasgene (another lethal gas) suffered serious burns. The injured were arrested when they turned up at local hospitals. Thousands of them were forced to sign a statement claiming that Iran had attacked them with poisonous gasses. Hundreds of those victims were executed by the Iraqi security police to cover up their barbaric crimes against humanity.

GENOCIDE IN KURDISTAN

One day after the Gulf ceasefire last August, the government of Iraq declard three national holidays to let people celibrate "the great victory and enjoy peace." The day the celebrations ended, the Iraqi junta launched a major offensive in northern Iraq to crush the growing opposition forces. The attack was also meant to punish people who supported the oppostion movement. The attack, in which chemical and biological (typhoid) weapons were used, was a massacre of tens of thousands of people, and forced more than 150,000 to flee to Turk-

In the Darbandikhan region alone, more than 1,000 injured people were executed and then buried together. It is clear that Saddam's regime is using its last chemical wepons in an effort to crush the mounting popular oppostion, which demands freedom and democracy.

This act was seen in some Western media as a punishment to the Iraqi Kurds for siding with Iran. Did this media portrayal justify Iraqi acts of barbarism?

All democratic opposition in Iraq, including the Kurdish one, view the Kurdish desire for their own independent state as an Iraqi problem. Only in a democratic state can Kurdish political and economic rights be obtained.

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HALABJA: ANOTHER HIROSHIMA?

At 6:30 p.m. on March 16, 1988, the Iraqi regime bombarded the Iraqi town of Halabja with cyanide, mustard and nerve gases, killing 5,000 Kurdish civilians and injuring 6,000. TV viewers around the

Plantu, Le Monde, F

Let's take to the streets

by Janice Selina Edwards

I'm getting tired of people making racism a black problem, by saying that we are just too sensitive.
I'm getting tired of the press sporadically making a circus out of of suspected racism cases, giving us the impression that things are okay most of the time.
And I'm getting tired of the different committees, review boards and awareness groups who meet in fancy offices to talk about racism.
It's time that we stop grumbling behind closed doors and instead peacefully demonstrate in the streets like our brothers and sisters in the sixties did.
Last year the Ben Johnson scandal started to take on nasty racist overtones.
The man who won a gold medal breaking a world record was a Canadian.
But when the same man later lost his title and medal, he suddenly became a Jamaican. And some of the fans who once cheered him on made comments like, "Send him back to Jamaica."
The Martin Luther King Holiday in the United States last month and the release of the movie *Mississippi Burning* have made civil righhts a fashionable topic once again.
As one television reporter said, "the King holiday is a time, more than anything else, for assessment."

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Ombre '89

ish and Iranian borders.

NO APOLOGIES

In 1987, Iraqi officials acknowledged their use of chemical weapons but did not apoligize for this. A year later, Iraq refused to let a UN team of experts enter the country to investigate allegations of an August, 1988, chemical weapons attack. Government officials were infuriated by the UN requested visit, claiming it was totally unacceptable and an interference in their domestic affairs.

But the UN security council condemned the attack. Amenesty International urged the UN to help stop the genocide agaisnt the Iraqi Kurds. Amnesty drew specific attention to "a systematic and deliberate policy" of the Iraqi regime to "eliminate large numbers of Kurdish civilians..."

The UN did not act on Amnesty's plea. That the UN failed to act decisively has meant that the Iraqi regime may commit other crimes against humanity on the scale it has committed in Halabja. The regime is still engaging in chemical warfare and developing stronger chemical and biological weapons. Many countries, such as Canada, have refused to condemn the Iraqi regime. Some countries have condemned Saddam's regime but refuse to act to help end the Kurdish genocide.

Ending the genocide in Iraqi Kurdistan is vital to create the necessary conditions for a just and lasting peace between Iraq and Iran. The struggle of the Iraqi people towards democracy, in which Kurdish people enjoy true autonomy, is a just one which cannot be ignored.

Iraqi-Iranian Friendship Association Concordia

Feminism and Racism

North American Feminism has the history of being a White middle-upper class women's movement. Feminism as an ideology reacts against the consistent oppression of one group by another group.

Criticizing the sexist elements in the power structure, however is not enough. If feminism's goal is too empower women, then it must empower all women; all classes, all ages, races.

The topic of racism in women's groups is something which is heard about quite often these days. Hearing and talking about it is not enough. Vowing to try not to be racist and ehtnocentric is not enough either. Celebrating Black History Month once a year, and celebrating multiculturalism during International Women's Week is not enough. All of these put together, however, are a step closer toward a feminist ideal.

It is not enough to be a non-racist. We have to fight against racism wherever we find it, and we have to fight against it all year around.

All feminists need to work toward an understanding of the issues of concern to women from other cultures. We need to recognizethat the Black woman whose family has lived here for generations is differnt from the Black women who is a recent immigrant. We need to realize that the American Indian woman is born in a country where she is considered an outsider even though the land belonged to her people first. We have to understand other cultures in order to help all women feel welcome in our groups.

At Concordia University, we are very fortunate to have a wealth of cultural diversity. We are very fortunate to have a women's studies programme and to have women's students' groups. Increased participation by women from all cultural background is needed.

The Concordia Women's centre does not have enough members of color although there have been some improvements over the last few months. We hope to see that the trend continues and that we see more women of color using the Centre's space.

In our efforts to encourage greater use of our facilities by women of color, we are starting a discussion/support group for womem from women from visible minority communities. It will provide an enviornment where members can speak about their concerns, experiences and thoughts. Many women at Concordia who are immigrants or are the children of immigrants have very special problems that they are forced to confront when dealing with conflicting culltures. Other women may have lived here for generations but are frustrated with a system that discrimminates against them for being non-white. We hope that the group will will be empowering for the women who participate.

If women are interested in organizing their own group to deal with cultural issues, the Centre will be happy to help you in any capacity it can help. To get information about our group for women of color, please call us.

The centre can be a valuable resource for women of color, but we also need the perspective and experiences of women from all backgrounds, in order for us to serve the Concordia community properly. Maybe we could work something out.

ConcordiaWomen's Centre Staff

The Arab-Israel Conflict:

Regional and International Contexts

Dr. Haim Shaked

Moshe Dayan Centre, Tel Aviv University

Director of Middle East Studies, University of Miami

Thursday, February 9, 1989

8:30 pm

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Volume 9, Number 31
Tuesday, February 7, 1989

the Link

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Don't forget! *Link* staff meeting on Friday at 4:00 pm.

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Comment

In the clutches of an Israeli democracy

"At 1:30 I woke up, finding myself in the hands of soldiers pulling me outside the house. In the yard, they started beating me with their rifles , their fists and their feet. They clubbed my head against the wall. They also started stamping on me and beating me on my genitals. They made me stand up and asked: 'Who are the youths who stoned us?' I said I didn't know. I was naked from the waist up. They turned on a lighter. For five minutes they moved the lighter all over my back. During that time I was screaming in great pain. Then the lighter went off; I think it was because it was out of gas."

by John Dirlik

A scene from dictatorial Chile? Racist South Africa? Communist-ruled Afghanistan? No, the soldiers were from Israel, a country described by some as the "only democracy in the Middle East."

In its frantic attempt to crush the 14-month-old Palestinian uprising in the West Bank and Gaza strip, Israeli forces have used increasingly savage measures that have been harshly condemned by friends and foe alike.

Televised incidents of Israeli soldiers breaking the bones of helpless demonstrators, documented reports of the army storming hospitals and dragging wounded Palestinians from their beds only to club them again, scores of children being blinded by rubber bullets, Palestinian protesters being buried alive with bulldozers - not to mention the daily death toll - have all contributed to an unprecedented outrage in the international community.

When the child approached, Israeli soldiers rammed a rifle butt into his belly

But countries charged with human rights abuses are seldom in the habit of volunteering a guilty plea. Not surprisingly therefore, when respected organizations such as Amenesty International and the Red Cross accused Israel of grossly violating Palestinian rights, Israeli officials vehemently denied any wrong-doings and insisted that Israel was only doing what was necessary to protect itself.

Hoping to strike an emotional chord by alluding to the horrors of the Holocaust, prime minister Yitzhak Shamir solemnly declared that the Palestinian Intifada was an extension of "Nazi hatred" whose goal was "annihilation of the Jews."

That this genocidal campaign against Israel involved teenagers armed with home-made slingshots pitted against the fifth most powerful army in the world, did not deter the former Israeli ambassador to the United Nations from also insisting that his country was engaged in a war of survival.

Speaking in Montreal last February, Benjamin Netanyahu declared that those who accuse Israel of violating Palestinian rights (in other words, virtually the entire world) are nothing but anti-semetic "little Hitlers." He further accused the mass media, which had been reporting the abuses, as being duped by a cleverly-orchestrated and insidious Arab propaganda campaign.

The reality, however, is that criticism of Israeli repression has not only emanated from Arabs and naive foreign journalists. Indeed, some of the harshest critics have been Jewish intellectuals such as Noam Chomsky, a recognized authority on human rights, as well as Israelis themselves who have witnessed the atrocities.

Professor Israel Shahak, a Holocaust survivor and the chairperson of the Israeli League for Human and Civil Rights, has just published a 98-page report based entirely on Israeli sources. In it, a sodier fighting back tears, tells of the daily humiliation suffered by the Palestinians:

"I saw soldiers smash up an 11-year-old's bike - breaking the headlamp, the fork, the front wheel - and then beat the boy up. I saw soldiers selecting tangerines from a (Palestinian) vendor and then order him to peel them. I saw soldiers and border-guards enter a school and beat the students on the head with clubs. I saw soldiers who said to a little boy: 'Come here for a second, don't be scared.' And when the child approached, they rammed a rifle butt into his belly."

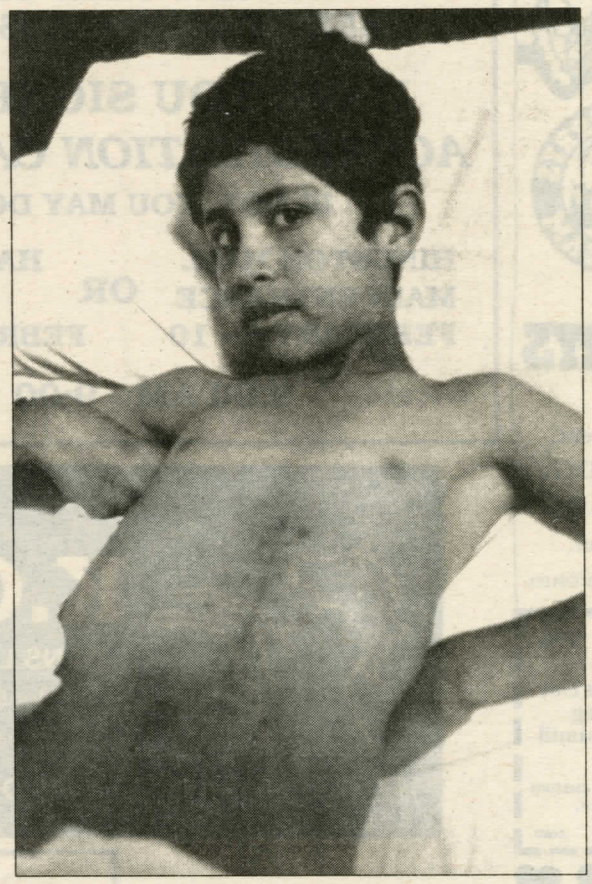
In an Israeli army camp near the Palestinian city of Ramallah in the West Bank, soldiers invited Jewish high school students to participate in a new 'sport' - beating up Arab prisoners. One of the students who accepted, Yuval Aflalo, 16, boasted of his experience:

"We saw three Arabs whose hands, feet and eyes were tied. We asked a soldier if we could hit them freely and he said 'Sure, why not?' I took off the blindfold and punched him in the face. He started begging for us not to hit him and then I got a truncheon and hit him in the face.

"Another prisoner started screaming and I went into a rage. I picked up a peice of metal and beat the hell out of him. He looked like mush - a lump of flesh and bones when I finished with him.

"I had an immense urge to beat them. I'm telling you if I had a machine gun I would have killed him. Not that he did anything to me or said a bad word, but because of what those Arabs do here in this country."

When irrefutable evidence has made it impossible to deny charges of the army's brutality, apoligists for Israel have claimed that "excesses" do sometime occur but that the soldiers responsible are inevitably disciplined. But as one soldier explained "I want to make it clear that the only soldiers who are punished (for their misconduct) are those who are accidentally filmed by television crews." (Not surprisingly, a few months during the uprising Israel imposed a media ban in areas of disturbances, arguing that the presence of journalists only inflamed the demonstrators.)



A nine-year-old gunshot victim, permanently paralyzed below the waist. Al-Mokassad Hospital, East Jerusalem.

Restricting media access - as in the case of South Africa - may have dampened but not entirely quelled the international criticism. When Canadian member of parliament Robert Corbet returned from the occupied territories, he reported that "We saw evidence by the UN and hospitals that was stomach-turning." The MP from Fundy-Royal, Nova Scotia cited the casse of "three and four-year old children maimed for life by boiling water" that was kicked off stoves by Israeli troops in their house-to-house searches for "trouble-makers."

In recalling examples of Israeli repression, Corbett said, "What we saw were very definately conditons that would be unacceptable, I would hope, to even the most ardent supporters of Israel."

But a full-page advertisement in the February *Canadian Jewish News*, sponsored by the Canada-Israel Committee, firmly endorsed the Israeli actions while expressing "regret for the loss of life." The advertisement, which was also signed by representatives of B'nai B'rith, the Canadian Jewish Congress, and the Canadian Zionist Federation, stated unequivocably that "the Canadian Jewish community supports Israel."

Not all Canadian Jews agree. Although many in the Jewish community do stand behind each and every Israeli action, there is a small but growing minority who have chosen to speak out against the repressive policies of Israel.

In Montreal, Jewish organizations with names like Jews for a Just Peace and the Regroupment pour un dialogue israeli-palestine have staged demonstrations and issued scathing criticism of Israeli policies.

Through their example, others will hopefully realize that silence is not always golden, that sometimes it is tantamount to complicity. When Israeli lawyer and activist Felicia Langer was in Montreal a few weeks ago, she explained her motives for being so outspoken in her condemnation of Israeli human rights violations: "We the Jews accuse the world of being silent during the Holocaust. I don't want the world tomorrow to accuse us of also remaining silent."

Rasha Houshiyyeh, a four-year-old from Ramallah, blinded by a ruber bullet.

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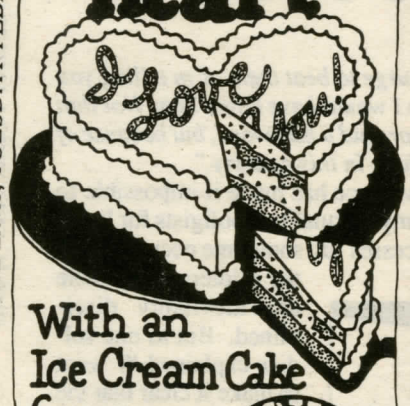

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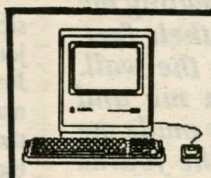

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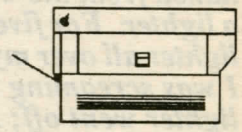

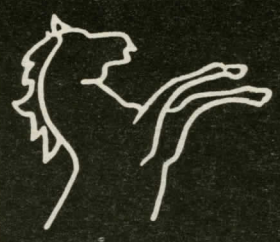

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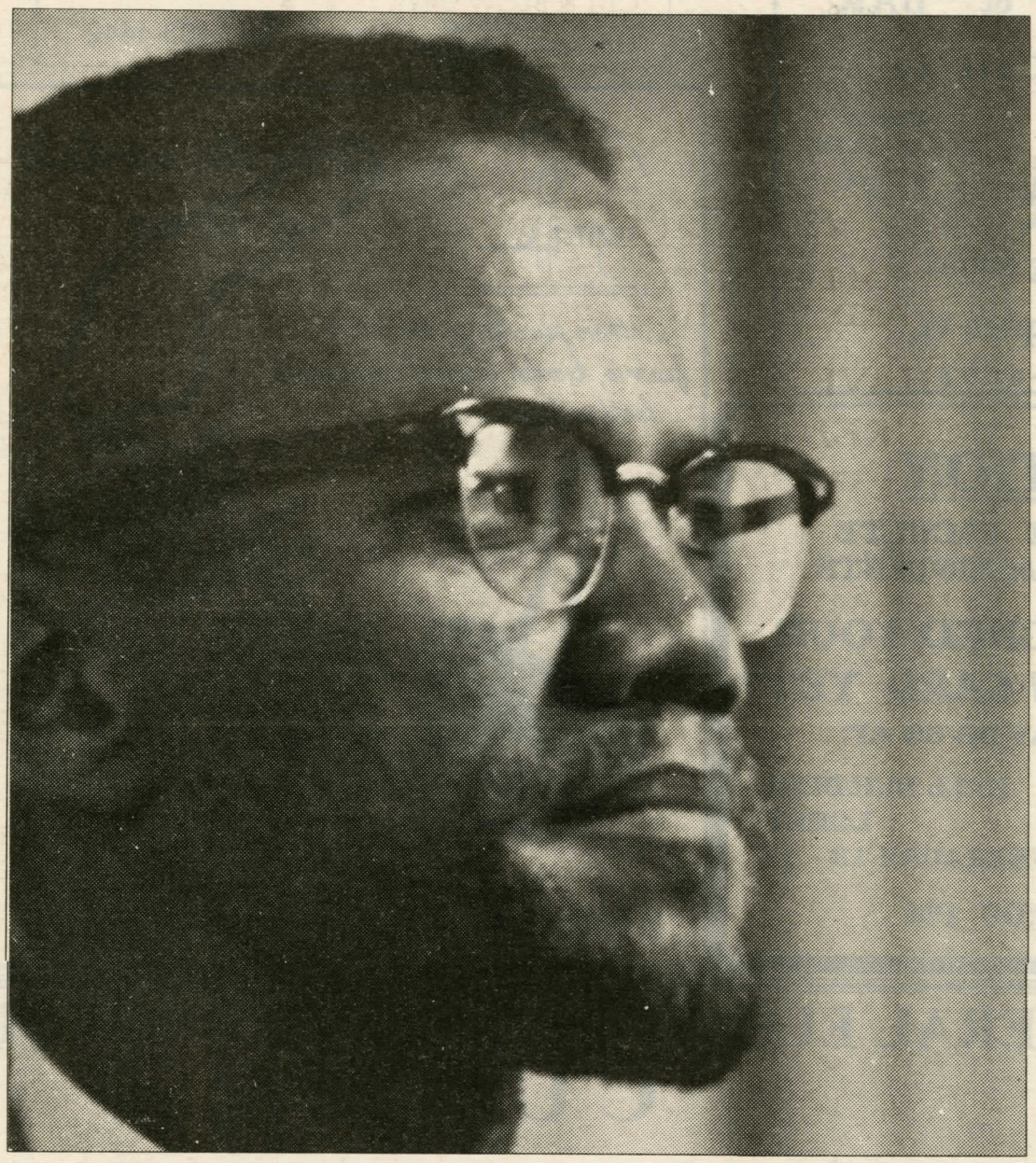
On with the struggle after Malcolm X



by Maiga Saidou

To some people he was violent, to others he was racist, but history has proved that Malcolm X was the most dynamic and effective leader in the Afro-American struggle for freedom, equality, dignity and justice.

February 22nd will mark the 24th anniversary of the assassination of the man who strongly believed that blacks should only use self defense as a means against oppression, brutality, and racist attacks. He also believed that freedom for blacks cannot be won without struggle and the first step towards this goal is to realize their true identity as Afro-Americans and not as negroes.

The political, economic and social philosophy which Malcolm X represented throughout his struggle created a negative labelling and criticism against him. Malcolm X believed that blacks should not initiate violence against anyone, but should defend themselves whenever they are attacked and brutalized by racist elements.

For example, police dogs and and tear gas were systematically used against peaceful black demonstrators in the United States during the 1960s. In addition, the Ku Klux Klan (KKK) was responisble for the destruction of properties belonging to the Afro-Americans.

"This is all we want - to be human beings," Malcolm X once said in a speech. "If we can't be recognized and respected as human beings, we have to create a situation where no human being will enjoy life, liberty and the pursuit of happiness."

All the people who perceived Malcolm X as violent and racist surprisingly did not have the same perception about the KKK dispite their racist and criminal actions against Afro-Americans.

Those people who share this perception cannot preach non-violence on the one hand, while committing the most barbaric act on the other hand.

For example, Richard Nixon, in his book *No More Vietnam,* pointed out that at the critical stage of the Vietnam War, commanders were instructed to bomb significant numbers of villages each day. During that period, approximately 500,000 bombs were dropped each day and these villages were completely destroyed. This is an illustration of how far uncle Sam will go to protect his political interests. However, when Malcolm X called for self-defense against oppression, brutality, exploitation and racism, he was automatically perceived as agressive and violent.

But whenever uncle Sam kills people, exploits them domestically or internationally (as was the case in Vietnam), these actions are justified according to American "civilized values and standards."

The paradox in the philosophy of these civilized individuals is supposedly to protect the democracy and freedom of another nation thousands of miles away, while at home allowing millions of Americans to suffer from poverty, illiteracy, inadequate health care with their basic human rights at stake.

One of the beliefs of Malcolm X was that no American government under any circumstances will seriously commit itself to defend the basic human rights of Afro-Americans. This belief has proven true by the actions and policies adopted by many government officials, specifically Ronald Reagan.

Reagan devoted much of his time and attention to the funding of the contras in Nicaragua, whom he perceives as freedom fighters, while failing to address any of the racial incidents in which Afro-Americans were killed.

A classic example is an incident at Howard Beach in Queens, New York, in which an Afro-American was killed by three white men. It was no surprise that one of the convicted murderers spent a year in jail.

This example clearly shows that the U.S. government is pursuing hypocritical policies toward the Afro-Americans by theoretically giving them a sense of belonging to a free and just society but in practice instigating racism and opression.

Malcolm X believed that Afro-Americans are the only people who can seriously fight for their rights, dignity and freedom. He believed that outside supporters of the civil rights movement might help in passing a de-segregated bus bill but will never be able to ensure the respect of Afro-Americans by others.

"We must recapture our heritage and our identiy if we are ever to liberate ourselves from the bond of white supremacy."

Malcolm X's definition of freedom is the right of an individual to have access to any institution, or opportunity regardless of one's race, colour or religion.

Malcolm X also stressed the importance of freedom in using one's skills and knowledge to benefit the individual as well as society as a whole.

Malcolm X strongly believed that a nation should not put a price for the defense of its basic human rights. When individuals are denied basic rights they should make it clear intimidation, exploitation, and degradation will not be tolerated.

"We are non-violent only with non-violent people," said Malcolm X. "I'm non-violent as long as somebody else is non-violent. As soon as they get violent they nullify my non-violence."

Without any doubt, it's a fact that rights, dignity, respect, and equality cannot be bargained for like a commodity such as apple juice.

Another reason for the negative propaganda about Malcolm X is due to his belief that black Americans should not accept being referred to as negroes or blacks.

"History is a people's memory, and without a memory man is demoted to the level of the lower animals," Malcolm X said in a speech. "When you have no knowledge of your history, you are just another animal; in fact you are a negro - something that's nothing."

According to Malcolm X, the term negro or black is not an identity, therefore he strongly urged blacks to identify themselves as Afro-American, which is their true identity. He believed that a person's identity is a motivating factor in the achievements of one's goals and aspirations.

"A race of people is like an individual man," said Malcolm X. "Until it uses its own talent, takes pride in its own history, expresses its own culture, affirms its own selfhood, it can never fulfil itself.

"Armed with the knowledge of our past, we can with confidence charter a course for our future. Culture is an indespensable weapon in the freedom struggle."

All the ethnic groups in the U.S., such as Japanese, Chinese and Italian-Americans identify themselves with their ancestoral homeland. So why should black people settle for an insulting name "negro?"

"The only black man on earth who is called a negro is one who doesn't know where he came from. That's the one in America. They don't call Africas negroes," he said.

Whenever black history month arrives, TV programs controlled by the media present blacks picking cotton in Georgia or Alabama. But there is never anything revealed about their real history or their real homeland, which is Africa. There is a good reason why Afrcia is not mentioned. Uncle Sam knows better. He knows that Africa and the Africans have built a strong civilization and have developed knowledge in art and sciences way before fire was know to Europeans. Uncle Sam knows that Africa is just not a jungle. In fact, America has exploited the continent for its mineral wealth.

Malcolm X set a good example by going to Africa to see for himself the reality about Africa and Africans. He stressed that it's important for Afro-Americans to learn about their true history, rather than rely on distorted history given to them by soemone else. It's high time that Afro-Americans stood up and started reconstructing their own history.

To keep on blaming other people for the current problems of Afro-Americans does not solve anything but rather postpones the real solution to these problems.

"We must recapture our heritage and our identity if we are ever to liberate ourselves from the bond of white supremacy," Malcolm X said.

Despite what has been said about Malcolm X, history will continue to give Malcolm X high marks for his strong leadership and philosophy, and his strategies for achieving real freedom, equality, dignity and justice for Afro-Americans.

As freedom fighter Ernesto "Che" Guevera said, "We have no right to believe that freedom can be won without a struggle."

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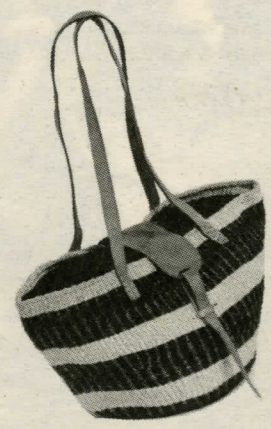

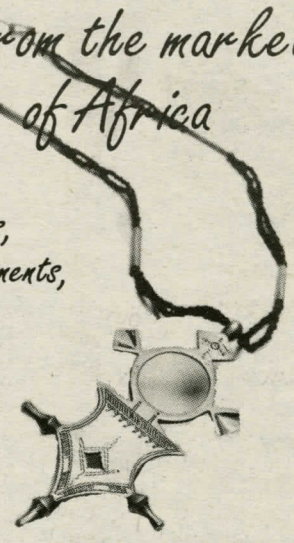

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GENERAL ELECTIONS/REFERENDUM QUESTION

CUSA

VOTE

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Elections Feb. 14,15,16

Positions available: • Co-Presidents

Co-Presidential Debate

Feb. 8: S.G.W.: 12:30 Reggie's Pub

Loyola: 2:30 Campus Centre

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REFERENDUM QUESTION:

Undergraduate students in the faculties of Commerce and Administration, Arts and Science, andFine Arts pay a fee to provide for the operations of the Concordia University Students' Association (Cusa). This feeappears on your pink registration contract.
The Cusa fee is used to support most student groups at Concordia, including the media. The fee also funds the Campus Centre, Reggie's, the Used Book Store, the Job Bank, and all other areas of Cusa's operations.
Currently, the Cusa fee is set at $1.80 per credit, which is equal to a fee of $10.80 per full-year course.To meet both rising costs and expanding services, the Association is seeking the approval of students to raise the fee.

ARE YOU IN FAVOUR OF A CUSA FEE INCREASE?

☐ YES ☐ NO

COMMITTEES FOR EACH OPTION MUST BE FORMED, INTERESTED STUDENTS SHOULD INFORM CUSA (H-637 OR LOYOLA CAMPUS CENTRE BASEMENT) OF THEIR INTENTION

The following was paid for by CUSA Judicial Board
Jan. 1989

The Boulevard of Broken Dreams de Derek May.

"101" films aux Rendez-vous

par Élie Castiel

Chiffre libérateur pour les uns, oppresseur pour les autres. Il a fait couler beaucoup d'encre, le débat s'éternise et sans aucun doute, ce n'est pas aujourd'hui que sonneront les derniers clairons de la victoire ou de la défaite.

Est-ce par hasard ou délibérément que les organisateurs des *7èmes Rendez-vous du cinéma québécois* ont choisi de programmer **101** films produits et réalisés au Québec au cours de l'année 1988?

Trois titres - *Shoot and cry* d'Hélène Klodawsky, *Obsessed* de Robin Spry et *Clair obscur* de Bachar Chbib - pris parmi cette manne de courts, moyens et longs métrages prouvent ouvertement que dans l'industrie cinématographique québécoise les diversités linguistiques ne sont pas aussi menacées que l'on croit. Chose logique, les films de langues autres que le français seront présentés avec sous-titres.

C'est surtout l'état du cinéma québécois qui va se préciser au cours des multiples projections publiques entamées depuis le 3 février. Carrefour de rencontres et de débats entre réalisateurs, comédiens et le public, cet évènement annuel se veut aussi une sorte de réflexion et de remise en question sur l'avenir de cette cinématographie nationale.

Cette année, les *rendez-vous* tiennent à souligner deux anniversaires importants - les 25 ans de la Cinémathèque québécoise et le cinquantenaire de l'Office national du film.

Mis à part les projections publiques, d'autres évènements, entre autres une rencontre avec Anne-Claire Poirier (ce soir à 19h30 à la cinémathèque), sont prévus au cours de ces journées cinématographiques.

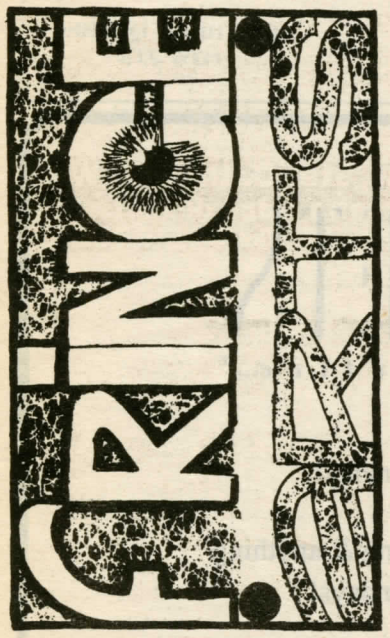
Quelques inédits qui risquent d'attirer une attention particulière:

Le diable est une petite fille de Claude Demers, suivi de *Un soleil entre deux nuages* de Marquise Lepage (8 février/21h30-CQ), *Je ne suis pas rocker, j'écris* de Robert Desfonds, précédé de *Alter Ego* de Louise Lamarre et suivi de *Espoir violent: un film d'amour et de folie* de Nicola Zavaglia (10 février/19h30-CQ), sans oublier les très attendus *The Boulevard of Broken Dreams* de Derek May et *Un cirque en Amérique* de Nathalie Petrowski (11 février/13h00-CQ),

Six finalistes sont en lice pour le prix L.-E.-Ouimet-Molson du meilleur long métrage remis par l'Association québécoise des critiques de cinéma la soirée de clôture, le 11 février.

À noter que le programme officiel (incluant horaires) est distribué gratuitement aux endroits où se déroule l'évènement, la Cinémathèque québécoise et le Cinéma ONF du Complexe Guy-Favreau.

Un conseil: ne soyez pas en retard. Les sièges sont limités.



CHEAPSTUFF

Back for more-- Vancouver's Moev at Foufounes (87 Ste. Catherine E, 845-5484)Tuesday, Feb. 7, student special $5.

Belgian artist — Françoise Schein's speculative metaphysical mapping at Optica (3981 S. Laurent, #501, 287-1574) until March 5.

Carnivores — an exhibit of Katja Macleod's paintings of nasty and mischievous household pets at the Women's Centre (2020 Mackay, 848-7431) Mon.-Thurs., 1:30 - 6pm, until February 23.

Canal Complex — is exhibiting works of Anne Ardouin, Jocelyn Prince & Denis Beauchamp (4710 St. Ambroise, St. Henri, 935-1291) until February 26.

CHEAPSTUFF

Dessins Lamiel — drawings by Miguel Lamiel and excerpts from *Mountains of Fire* at La Cervoise (4457 St. Laurent) until February 24.

Serge Lotosky—recent sculptures at Galerie Adams-Gagnon (390 Guy, #105, 933-6095) until March 5, open Tuesdays - Saturdays, 12 - 6pm.

Normand Rajotte—his photo exhibit: *Dans les coins oubliés, à la recherche des dieux tranquilles*, at Dazibao (4060 St. Laurent, #104, 845-0063), February 1 - 26.

CHEAPSTUFF

Metal Workshop - exhibit of student work at the Visual Arts gallery (1395 Rene Levesque W) until Friday, Feb. 10.

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Penny Lang - Friday, Feb. 10

Says the *Gagazette*: **Lang**'s streetwise mix of folk, blues and gospel, her whiskey and barsmoke vocals, and her dynamic rapport with her audience all contribute to a substantial reputation.

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'Stand firm' says film

by Louise Gagnon

The overthrow of the Ferdinand Marcos regime in February 1986 marked the end of a dictatorship in the Philippines and the beginning of a flawed democracy.

This is where Anne Henderson's film, *Holding Our Ground* begins. The National Film Board Production will be premiered in the Hall building this Thursday. It depicts the struggle for self-determination of a group of women living in a 'squatter' in Labangon, Cebu.

In a country where 90 per cent of the land is owned by a small elite, Corazon Aquino promised to expropriate property from the wealthy in order to give the peasants something of their own — a home. More than one-third of the 56 million people in the Philippines are homeless and forced to live in the 'squatters,' makeshift homes for those who aren't part of the privileged elite.

Henderson's narrative tells us that poverty and evictions result in family break-ups and millions of homeless children. For some, their plight is so desperate, they have resorted to sniffing glue to ward off hunger pains.

The film focuses on Tessie Fernandez, who leads the that she describes as being participants in a "culture of silence." Fernandez explains that Filipinos, as victims of imperialist greed, have been taught to be obedient. Her goal is to show the women, through role-playing, that they can confront the government and demand what is rightfully theirs. She encourages the women to be assertive and query the officials who give them stock answers.

These women, part of a national organization called 'Filipinas', combat the rampant homelessness by maintaining a drop-in centre for street kids. But their help is extended to young boys only. For the girls, a wide network of prostitution has entrapped them, making them dependent on pimps.

Henderson portrays the crucial relationship between victimization and empowerment.

As tenants battle landowners, as women confront government officials, and as prostitutes break away from their pimps, Henderson draws parallels between the protagonistic and antagonistic forces that result in breakthroughs toward obtaining power.

Fernandez says the women's move is a first step to this power, as is the creation of a drop-in shelter for homeless kids. But the strongest theme seems to be creating self-worth and value: a home gives one a sense of respect that builds character and stifles vulnerability that makes one open to all forms of exploitation.

Holding Our Ground conveys the message to stand firm and unshakeable in the face of intimidation.

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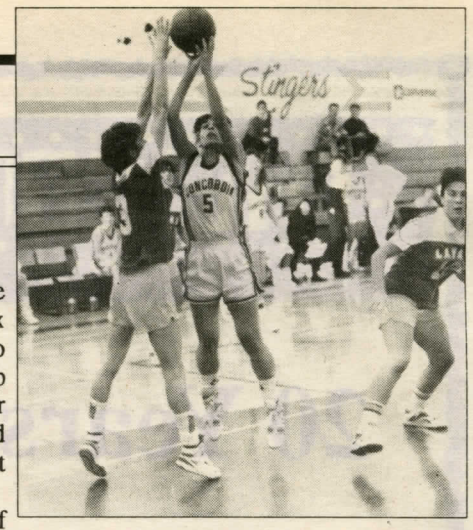

by Keith Mills

The women Stingers went into their game against Laval full of confidence Sunday afternoon. They came away shaken.

Despite their 0-7 record this season, in recent games the Stingers have been playing much better. In their last meeting against Laval, they lost by two points. On the heels of that game came a tough loss to McGill by four points. In both games the Stingers deserved a better fate.

Sunday afternoon against the Laval Rouge et Or, the Stingers came out flat and were thrashed 66-41.

The outset of the game was slow. Both teams opted for a half court game, rather than a running game. After five minutes of play the score was tied 4-4. Most of the points came from the free-throw line as numerous fouls were called.

Laval, which likes an up-tempo game, started to run the ball putting some distance between themselves and the Stingers. After 10 minutes of play the Stingers were outscored 20-4.

Laval's Sylvie Gauthier, who scored nine of her 12 points in the first half, keyed the onslaught. The Stingers had a difficult time contending with the running game, and trailed at the half 37-13.

The second half saw the Stingers come out with a little more zip in their attack.

They chipped away at the lead, but were never able to make a significant run. Suzie Czelnai was one of the few bright spots for the Stingers in the second half. She scored twelve of her game-high 16 points in the second half. She grabbed six rebounds, but her performance was overshadowed by Laval's play.

Laval continued to run in the second half. They used their entire bench, allowing them to keep the tempo up. The Rouge et Or were led by fifth year all-star Lise Vaillancourt, who scored eleven of her 15 points in the second half.

Friday night's game against the McGill Martlets will likely go down as the one that got away.

Concordia led most of the game, but a basket by Julie Rousseau gave the Martlets their first lead with a little over three minutes to play. The teams exchanged baskets down the stretch, but the Stingers weren't able to draw even, losing a close one 54-50.

Leading the Stingers was Sharron St. Croix and Carol Assalian with 17 and 10 points respectively. Julie Rousseau and Tina Fasone led the Martlets with 19 and 16 points.

Next home game is Sunday at 2pm against the McGill Martlets.

• • •

The men's Stingers rallied in the final 4 minutes to squeak out a 84-77 victory against the Ryerson Rams Sunday afternoon.

It apeared that the Ryerson squad would upset the Stingers. However, Concordia, down by as much as 5 points in the second half, rallied in the final four minutes to finally beat the Rams.

The Stingers opened the game with a new look. Leeon Pierre, who has impressed everyone thus far was in the starting line-up, started quickly scoring 4 of the teams first 6 points, hustling and showing alot of determination under the boards.

After a slim lead, the Stingers seemed to relax allowing Ryerson to get into the game. "We've got to keep our intensity level up for weaker teams like York and Ryerson," said assistant coach Harvey Liverman.

In a half that saw a little of everything, the Stingers were fortunate to lead 41-39. Dexter John led the Stingers in the first half with 11 points and 4 rebounds.

The second half was a tight affair.

If not for the shooting exploits of guard Allan Cox, the Stingers would have faced a different result. Cox scored 18 of his game-high 20 points in the second half, 15 of those points coming from three point territory. His final 3 pointer gave the Stingers the lead 78-77 with 1:46 left.

The Stingers were down most of the second half, but tightened up defensively in the later minutes. "Defence is the key to our attack. It gets our transition game going", according to Liverman. The defence awakened in the final minutes, and didn't allow a basket, or a good shot after the Cox three pointer.

The Stingers put the game away on the free throw line. The defence created turnovers putting Cox, and Michael Cohee on the line. Both connected on their free throw attempts to close out the scoring. According to Liverman though, the team can't afford to have performances like this one. "Approaching the play-offs we want to be peaking. It means playing tough, aggressive, mentally prepared for each game".

In earlier action, the Stingers split a pair of road games. Thursday they lost to the York Yeomen 98-92. Friday night they rebounded with a 79-77 win over the Laurentian Voyage

continued from page 7

would agree that CUSA...has major problems and must be changed." Most do agree, as you noted, including myself that CUSA has "degenerated to the point where it is a student-run, mega- bureaucracy" with totalitarian decision-making mismanagement of money.

Faculty associations in any university are the very parts that make up the whole. And we must remember that it is people that make up these parts, just like consumers make up the market. Any part of CUSA is automatically ghettoized and polarized because CUSA has turned into a huge bureaucratic, insensitive organization. It is normal for any group to feel lost in the shuffle. If an independent commerce association were to exist, ironically there would be better relations with CUSA. CUSA would, at that point, have to recognize commerce's stronger and more defined position in university affairs. I agree that strength and prosperity lie in consolidating resources but CUSA is a monopoly. I'm sure students would like to see more of a free market. I wish that the editors could decipher the difference between a special interest group and CASA.

We are tied with Laval University for having the "largest commerce faculty association" in Quebec. Your editorial, if that's what you call it, resembles an anti- drug campaign at the bottom of the page, these slogans are unsupportable and ironic.

Having a direct mandate to serve commerce students is not weak and ineffective!

Wasteful management of student money; don't make me laugh. Take note of the following:

- $19,250 summer salaries for executives of CUSA and $24,200 honouraria for executives of CUSA is equal to $43,450 total wasteful management of student money. Out of this, the co-president's get $7,500 each for the year.

- The year prior to co-presidents Hiscock and Judson, CUSA received a fee increase. During the reign of Hiscock and Judson, CUSA acquired a debt in excess of $300,000. In the following year, almost every group's budget was slashed to improve this mismanagement of money, not to mention drawing on the interest of a fund that was to be saved.

- Current co-president Andrew Madsen gave $500 out of the CUSA Donation Fund to the Overdale Housing Project last year without telling the CUSA Board of Directors, the CUSA V.P. Finance or the CUSA Finance Coommittee who is supposed to approve outflows from this Donation Fund and other accounts.

- In the CUSA handout, distributed recently, CUSA explains they need a fee increse. If revenues equal to $650,000 and expenses are $578,000, then you have a surplus of $72,000. Why does CUSA need a fee increase?

- The CUSA handbook was budgeted to cost $18,000. In fact, as students we paid over $30,000 for this handbook that was late and incomplete.

The Coalition of Commercce Associations had mentioned in the January 31 edition of *the Link* that they would not duplicate CUSA services, but rather have a service contract drawn-up that would pay for them. I think the editors should read their own newspaper. In regards to the two co-presidents' comments in the February 3 edition of *the Link*, they are producing imaginary concepts of how democratic and just CUSA is run by themselves. Woollard and Madsen believed that there is "far less chance of some despotic slime getting into an influential and powerful position and then abusing that position." That is a lie. The CUSA print shop refused to print any material for CASA for commerce week on the referendum. This totalitarian decision was made at the CUSA office and dispatched to the printer. There is supposed to be a legal process in which either the judicial board, the Board of Directors or Finance Committee notify CASA formally as of a hearing to discuss the intended actions of CUSA. This was never done, thus revealing CUSA's well hidden dictatorship qualities. Mr. Madsen explains that CUSA could not institute changes unilaterally during the summer of 1988. If he knew that CUSA could not do anything than why the negotioations continued for nine months prior to this amazingly late discovery. He then points out that the executive turnover date for CUSA is April, and that gives commerce two months to "push through the reforms." Mr. Madsen, please explain to the readers that if nothing gets done in 365 days, how you will do it in 60 days. With regards to the "No" committee, under provincial law Bill C 32, we do not have to form a "No" commmittee. As for ballot counting, the chief returning officer, the deputy and poll clerks will do that. In addition, Mr. Madsen, there will also be an impartial observer present, namely, Dean of Students Mr. Counihan. And please, read *the Link*, Mr. Madsen.

The advertisement states the balloting process is excluding week- ends. And, yes, the timing happens to be just after Commerce Week. Please feel free to get to your point at any time, Mr. Madsen.

I am scared to think about our REPRESENTATION on the CUSA Board of Directors, Mr. Madsen and Mr. Woollard. If there are 28 seats for the directors and two for the co-presidents, this will total 30 seats on CUSA's Board of Directors. Arts and Science have 14 seats, Commerce eight, Fine Arts and Science three, and the Engineers three. It is known that almost every co-president team has come from Arts and Science.

This would mean that if Arts and Science votes as a block (equaling 14 votes) and the two co-presidents vote in the same manner, totalling 16 votes, then it is apparent that Commerce, Fine Arts and the Engineers (8 + 3 + 3 = 14 votes) will lose every time. From this worst case scenario we can say that Arts and Science with the two co-presidents will easily rule decision-making at the CUSA Board of Directors.

All human beings are different, yet each one has something unique to share with others. These shared interests bring people together to form a group, that is part of the whole. Thus we get the one hundred plus groups at concordia University. The shared interests of the groups lead to goals and objectives for the group that may not be compatible with the whole. Is it fair that the whole repress the part to satisfy power hungry appetites?

Every student at this university is a customer because they are buying an education, as well as CUSA'S services. CUSA, unfortunately, is not presently serving the Commerce "customers" needs, and should not wait decades to get change from an unwilling, bureaucratic CUSA. Time is running out. There are only three years for the undergraduate.

CUSA collects $160,000 from commerce students, yet only returns $20,000, while Fine Arts contributes $70,000 to $80,000, and gets back over $35,000. And they only make up 9-10% of the university population.

It is no wonder they connot give commerce students badly needed computers, expanded tutorial services to include Accounting and Finance, a high profile business conference to represent Concordia commerce to the business community, more prominent speakers, and the initiation of a Commerce Building Fund to acquire a building for commerce.

Commerce students will get nowhere bartering for what they actually paid into CUSA unless there is an independent commerce association fighting for them on better footing. If these goals and objectives are not realized soon, I fear that the future commerce graduates will begin to worry about the value of their undergraduate degree.

Commerce students, if you don't invest now, you and others will never get a respectable ROI. For far too long Concordia's student association has been run by a very vocal minority who does not adequately represent the majority. Please, join me in a smart investment. Vote YES for an independent commerce association during February 7-13 (that's exculding weekends, Mr. Madsen).

Karl Weigt,
V.P. Finance CASA

THE COMPUTER CENTRE INCIDENT:

20 Years Later: Feb. 11, 1969 -- Feb. , 11, 1989

Education In The Service of Liberation

Keynote Speaker:

The Hon. Rosie Douglas:

General and International Secretary of the Dominican Labour Party

Other Speakers include:

- **Tim Hector** of Antigua and Barbuda
- **Dr. Robert Hill** - Specialist on Marcus Garvey
- **Professor Chet Davis**
- **Lennox Farrell** - Toronto Civil Rights Speaker
- **Rocky Jones** - Nova Scotian Civil Rights Leader
- **Dr. Rodney John** - One of the original complainants
- **Juanita Westmoreland-Traore** - Lawyer
- **Leon Jacobs** - Lecturer
- **Nymvoyo Hyman** -AAPRP
- **Robert Lemieux** - Lawyer
- **Dr. Jim Turner** - Lecturer

Time:6:45 p.m., Friday February 10, 1989
Place:Hall Building, Concordia University, 1455 de Maisonneuve Blvd., Room: H-110
Ticket Price: $5.00
Also Scheduled:Symposium on Black and other Struggles of the Sixties
Saturday February 11, 1 p.m. to 12 midnight at 2121 Old Orchard in N.D.G.

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The free condition of each is the condition for the free development of all